

# CHRISTIAN INTELLIGENCER.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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[For the Christian Intelligencer.]

## *An Address to the Members of Universalist Societies.*

BRETHREN,—I feel it my duty to address you on a subject, which I trust will be interesting to all your hearts. It is a subject that has not been particularly considered in any publication, to which I am a subscriber; and I am apprehensive it has not been, by any one, devoted to the Abrahamic faith. Hence I may write, without being suspected of *plagiarism*; and without the mortification of seeing my *original* productions, employed by many, as mere *extracts* from old authors.

And furthermore; should any thing appear in my address, which may savour of improper interference with the concerns of others, I wish not to have such improprieties charged to any one's account, but my own. With these preliminaries I will proceed to the execution of my design, with the hope of being intelligible, without being offensive.

My subject, Brethren, relates to the *course* which should be pursued by Universalist Societies, in order to accelerate the influence and usefulness of the Gospel ministry. The duties of Christian ministers have been frequently defined and enforced. That societies should be organized and continued in operation—that the members should adorn their profession by amiable lives and conversation—that a regular and suitable support should be given to the preached word, &c. are positions, too undeniable and well sustained, to require a moment's discussion. Still there is an evident deficiency in the plans and practices of our societies, in relation to rendering the ministry of life, effective and profitable. There are certain imperfections which must be remedied, before "this ministry" can answer the high purposes of which it is capable. Having had a pretty fair opportunity of becoming acquainted with the regulations, practices and feelings of various societies, in Massachusetts, New-Hampshire, and Maine, I think myself qualified to judge as accurately of this matter, as laymen in general. And let it be here remarked, that, I attribute the errors, which I shall attempt to expose, to the most innocent of all causes that are manifestly injurious in their effects.

One leading error in the calculations of a newly organized Society, is, a determination to employ some popular and long experienced preacher, or none. People run of a notion, that their prosperity depends altogether on the number that happens to countenance some of their first meetings; than which, nothing could be more incor-

rect. There is something, it is true, peculiarly gratifying to the pride and ambition of religious associations, to see multitudes thronging the place of worship, and then, as the saying is, "to have the ministerial work done up, in proper style." But the question is, whether it is good policy, to be set on having an old, popular preacher, a *few* sabbaths, rather than to employ a man of good acquirements, though of less experience and celebrity, for a *much* longer time. By employing an *older* preacher at great expense, the funds are at once exhausted, and the society is left in disorder and inactivity; whereas, had a younger man been encouraged, a meeting might have been maintained twice or thrice as many Sabbaths, and, probably, much more to the benefit and increase of the society. What propriety is there, in engaging a person from a great distance, at an enormous expense, to preach a few Sabbaths, when there is not the least prospect of ever obtaining his constant services? The extra-excitement produced by such labors, are generally succeeded by a re-action highly unfavorable to the society, by preventing the usefulness of less eminent gifts; or rather, by leaving the people in a state of inactivity and languor. It never argues any thing in favor of our common cause, to hear of mighty movements, when the people of neighboring villages, turned out *en masse*, to hear the Rev. Mr. Famous, or Rev. Br. Pleaseall, and listened to a *trim-my-course* sermon, with all-devouring attention, exclaiming at the close, "It was the voice of a god and not of man." Such things among Universalists, answer to what are called "revivals," among the orthodox, methodists and free-willers. The effects of such preaching, are commonly as evanescent as they are dazzling. They are unlike the genuine, permanent increase of the gospel truth, which is compared to the slow, silent growth of a "mustard-seed" and "an ear of corn," and not to the *mush-room* that comes to maturity in one night, and disappears in the morning.

Another error, not much less to be deprecated, is, that in some instances, young Preachers are employed for a certain number of Sabbaths, but it is a part of the engagement that they shall exchange, at least, *one* day of *four*, with some aged or popular minister. What, let me ask, brethren, can be more disheartening and discouraging to a young man of talents? Such things at the outset, paralyze the energies of his soul. He cannot come before his employers, with any degree of confidence, or hope of usefulness. He sees him-

self undervalued at the very beginning; and can never act himself, under such circumstances.

It is no uncommon thing to hear people inquire of their preacher, how long it will be, before the time will arrive for the *exchange* to take place; and excuse themselves for having neglected public worship, by saying the distance is too great to the Meeting-house, for them often to attend, unless they can have an opportunity of hearing "some of our great guns"! Are not such things as *wounding* to the feelings of a young minister, whose soul is alive to the interests of religion, as they are *inexcusable* in those who broach them? How can it be expected that the "striplings of our Israel" will ever rise to eminence, if their youthful exertions are thus treated with contempt? An exchange of ministerial services is proper, and, if prudently brought about, may be highly useful. But when *exchanges* take place to gratify a few religious idlers and to call out the members of a society, that would otherwise neglect the house of worship, and this too, under such circumstances as to wound and discourage the heart of a youthful preacher, over whom the game is played, they are not only useless, but extremely *hurtful* in their general tendency. Such improprieties, brethren, cannot be too cautiously avoided.

The next error which I shall mention, is the expectation of many, that, because they have a *new* minister, they shall therefore hear a *new* sermon, or a sermon abounding with new and *original* ideas. This mistake cannot be too palpably marked, as it is one of almost universal recognition. I was present at a meeting, a short time since, at which a senior preacher delivered a discourse before one of his young brethren, who had been his pupil in theology. His discourse was good, to be sure, but of the common-place character, without even an attempt at originality. He spoke in a positive, declamatory style, on the "Love of God, the death of Christ, and the salvation of the world." No sooner was the audience dismissed, than a general *hum-buz* commenced, and a louder *chit-chat* followed, in commendation of the sermon. Some of them pronounced it "the greatest piece of work," they ever heard—others said, "it ought to be printed"—and not a few, that, "if they could hear such preaching they would subscribe *five times* as much as they had, and *go to meeting every Sabbath*:" and all this mind you, in the presence and hearing of a most worthy and promising young man, whom the society had employed, for a few sabbaths, for a scanty recompense. What think you, gentle reader, must have been his feelings on witnessing the extravagant compliments which were paid to his senior brother, for a common-place, every-day discourse? Could he stand before that audience,

or the moiety of it which might see fit to attend worship on the succeeding Sabbath, (for this was *Friday evening*,) and speak with any confidence, energy, or hope of being useful? Must he not have been aware that, however richly his sermon might be interspersed with original arguments, it would appear "nothing worth" in the eyes of those, who were accustomed to estimate a performance, according to the age, reputation, and popularity of the preacher, and not by analyzing its real merits?

But it is a fact, which, in my opinion will be obvious to all candid and capable observers, that a *visiting* minister is much more likely to dwell on familiar and well understood points of doctrine, than one who is steadily laboring in the society. Hence, if I wished to attend meeting from motives of curiosity, I would by all means, hear the minister of the parish. He is under a sort of necessity, from the circumstances of his situation, to bring from his treasury, something *new* as well as old. Whereas it is not so with a stranger. He can be heard with every expression of attention and deference, which is requisite to enkindle his zeal and animation, while repeating an old discourse, which has been preached in twenty different places.

These improprieties are not exhibited for the contemptible purpose of pointing out *motes* in a brother's eye; nor to answer mere personal ends, as I am neither a *young preacher*, nor the *father* of such an one. No, dear brethren, my object is of an higher, nobler character. It is to remind *all* whom it may concern, that great encouragement should be given to those young *Elishas* in the vineyard, on whom the burthen of labor must soon devolve, as the *Elijahs* are called hence. It is to induce a constant attendance on public worship, and not expect to build up a society by occasional meetings, rousing sermons, and moonlight revivals. Our cause is to be permanently established by a *regular* ministry, *regular* attendance, *regular* attention and a *regular* life and conversation. May God add his blessing for the Redeemer's sake. Amen. OBSERVATOR.

### *The Doctrine of Election.*

That the scriptures recognize an election of individuals, and in one instance at least, of a nation, to certain peculiar privileges, will not be denied by those who are conversant with the Bible. The terms which express this idea, are too frequently used in the sacred writings, to leave any doubt of the fact. The general question at issue is, how the doctrine of particular election is to be understood? In exhibiting our views of this subject, we shall make the following statements, which we believe can be supported by reason and revelation:



First, That particular election is designed for general good ; or in other words, that the elect are chosen for the good of the non-elect ; and

Secondly, That an election to peculiar blessings and privileges, so far from embracing the idea of reprobation, is consistent with the general plan of divine providence, and demonstrates the benevolence of Deity.

The prophetic scriptures speak of the Messiah as the elect of God. "Behold my servant whom I uphold, mine elect, in whom my soul delighteth." But those scriptures do not convey the idea, that the Messiah was chosen merely, to promote his own exaltation and glory, and still less, to promote them at the expense of the felicity of others. The same prophet who announces the fact, that God had chosen Jesus Christ as "his servant, and put his spirit upon him," declares that, he "would give him for a covenant to the people, for a light to the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." By this quotation, it will be seen that the benefit of the election of the Messiah to the office which he was to sustain, was to extend to others, and even to the most dark, and ignorant, and afflicted portions of the world. The people who were "blind, who were in prison, and in prison-houses" were not an elect people ; yet they were contemplated as subjects to be benefited by the office of Christ as their illuminator and deliverer ; and he was specially chosen of God, not to elevate himself above his brethren of the human family, or to consign any of them to misery, but to save them from darkness, sin and death. In accomplishing these objects, he would have to suffer more than others, he would have to meet the scorn, derision and calumny of his enemies ; he could expect no self-aggrandisement ; indeed, he could look for no other reward than what he should derive from the exercise of his own benevolence, and the approbation of the Being who appointed him to the office of Saviour.

When Christ was on earth, he chose twelve apostles, and afterwards seventy others, to promulgate his religion, and assist in establishing his empire on the earth. To them the Lord said, "ye have not chosen me, but I have chosen you, that ye should go out into all the world, and bring forth fruit." The design of the appointment of these men was that they should instruct the world in moral and religious truth, and be instruments in its reformation to virtue and holiness. But those men had no exclusive, worldly advantages ; in most respects they suffered more, and enjoyed less, than those for whom they labored. They were, indeed, called "the lights of the world," but they did not shine to illuminate themselves.

"Their light was to shine before men, that others seeing their good works, might glorify their Father in heaven."

Believers are also considered as elected, and for purposes similar to those which we have already explained. "Ye are a CHOSEN generation, a royal priesthood, a holy nation, a peculiar people." To those who receive the truths of the gospel in love, "it is given to BELIEVE in Jesus Christ, on his behalf, as well as to suffer for his sake." The faith of a sincere believer has an influence upon society ; it acts by way of example, and essentially subverts the interests of the kingdom of Christ. And hence, they are told, that the purpose of their election was, that they "should shine as lights, in the midst of a crooked and perverse generation," and "shew forth the praises of him who had called them out of darkness into his marvellous light." The election to duties so important supposes, that many who were not elected, were to derive a benefit from those who were chosen to perform those duties.

The Jews were an elect people ; they were "chosen out of all the nations of the earth," and were emphatically called God's "peculiar people." They were not elected on account of their extraordinary virtue ; for in this they were extremely deficient. It was necessary that a nation should be instructed in the truths of religion, receive "the lively oracles of God," and be the depository of the divine law ; that through them other nations might receive the blessings of the true religion. In this sense, the Jews were a peculiar people, "chosen of God and precious" ; and in them, in part, the promise to their fathers is verified, "in thee and in thy seed shall all the families of the earth be blessed."

We conceive, that this view of the doctrine of election is perfectly consonant to the general course of Providence in subordinate concerns. Some men are furnished with powers and talents which designate them as the instructors of others, in the arts and sciences. The election of providence appears to fall upon a few, who are specially qualified to be useful to their fellow-men. We need not be particular in specifying cases. It is sufficient to remark, that, in all cases in which some are elected to render service to others, those whom they serve, are not in that sense an elect people, though it is certain that they are the subjects of the benefit contemplated in the act of election.

In closing these observations, it may be said, that there is an important relation subsisting between the elect and the non-elect. We consider this a legitimate inference from what has been advanced. We cannot separate the interests of the two classes. What the first performs, has relation to, and is designed to promote the good

of the last. Thus, under the Levitical law, the whole harvest was represented in the first fruits, which were specially devoted to God, being chosen out of the field, and carried to the temple with rejoicing. And thus, believers are called "the first fruits unto God and the Lamb," standing in relation to the whole number of the redeemed, and representing the immense company, composed of "every creature in Heaven, on earth, under the earth, in the seas, and such as are in them, ascribing blessing, glory, honor, thanksgiving and power to him who sitteth on the throne, and to the Lamb, forever."—*Evangelical Repertory*.

### Thoughts on some sentiments of Dr. Young.

"How bright my prospect shines! How gloomy thine!  
A trembling world, and a devouring God!  
Earth, but the shambles of Omnipotence!  
Heaven's face all stain'd with causeless massacres  
Of countless millions, born to feel the pang  
Of being lost."

These sentiments are addressed by the celebrated Dr. Young, to the profligate infidel, Lorenzo. They were intended to contrast the horrors of the doctrine which denies a future existence, with the elevated hopes and sublime prospects which the Christian enjoys. The picture of Lorenzo's theory is highly colored; but will be generally allowed to be drawn with fidelity. We are naturally attached to existence; and, unless grossly blinded by philosophical prejudice, we feel a strong desire to have it perpetuated. Nature, when unwarped and unsophisticated, holds a uniform language in relation to this subject. We are not then to wonder, that, a man of strong feelings, of pious habits, and impressed with the internal evidence of the truth of the gospel, should express himself in the words that we have quoted.

But our emotions of surprise will be excited, when we reflect, that, the man who penned these sentiments, entertained views of the dealings of God, that must be considered as inconsistent and revolting as those which he has attributed to his infidel. Take this as one example; "all rationals, heaven arms with a most tremendous power, to counteract its own most gracious ends." Is it consistent to suppose, that Deity would either take measures, or expose himself to the liability, to have his own gracious purposes defeated? If our author were correct in asserting, that, "heaven but permits, almighty man decrees," and that, "man is the maker of immortal fates," surely none can wonder that "earth should become the shambles of omnipotence," or "heaven's face all stained with causeless massacres of countless millions, born to feel the pang of being lost." Such catastrophes might well be expected. And we

think too, that Lorenzo might have justly retaliated the severities of his sage lecturer by evincing that his system of belief would not suffer by a comparison with that, which to the latter appeared so "bright" in "prospect."

Besides, what is there in the theory which denies to man an existence beyond this life, so appalling and dreadful, when compared with the idea of endless existence in misery and woe? Who would not rather cease to exist, than to live forever in the deepest wretchedness? Is it infidelity alone, which involves the ideas of "a trembling world, and a devouring God"? The world must "tremble" before such a being; and whether he has formed the many for the purpose of destruction, or "armed them" with a power, which they will be likely, or certain to exert to defeat the objects of grace, is of but small consequence; the effect will be the same.

We may make all reasonable allowance for what is called POETIC LICENCE; we ought to make some allowance for that warmth of feeling which often transports men beyond proper bounds; but we should always be careful that our expressions on religious subjects correspond with fact. We should endeavor, that, in avoiding one extreme, we do not run into another. We can discover no proof of wisdom in clothing man with omnipotence; and if we believed that man was invested with the power frequently ascribed to him, we should tremble for the fate of the universe. Nor do we readily perceive why the belief, that our existence ends with this life, is so much more dreadful than that, which consigns many to unutterable misery, or that, which makes the happiness of any as precarious as the will of man. Resting in the faith of the gospel "which brings life and immortality to light," and founds salvation upon the divine will, we can cheerfully adopt this sentiment of the author we have quoted:

"An all prolific, all preserving God!  
This were a God indeed."

[*ibid.*]

[For the Christian Intelligencer.]

### A QUESTION.

Mr. Streeter:—As your correspondents may not be averse to the investigation of questions calculated to elucidate the character and truth of Biblical history, I would transcribe the following passages of history for their consideration, viz.:

"One of Minos' institutions, which Plato admires the most, was to inspire early into the youth an high respect for the maxims, customs and laws of the State, and not to suffer them to dispute, or call in question the wisdom of their institution, but to consider them not as prescribed and imposed by men, but as emanations of the Divinity himself. Accordingly, he had industriously apprised the people that Jupiter himself had dictated them to him." [Probably false to fact!]

"The laws he established had subsisted in all their vigor



even in Plato's time; that is to say, more than *nine hundred years after*. And they were considered as the effect of his long conversations for many years with Jupiter, who had condescended to become his teacher, to enter into a familiarity with him as with a friend, and to inform him in the great art of reigning, with a secret complacency, as a favorite disciple, and a tenderly beloved son."

And now I would ask, why is not *Minos* as justly entitled to the *veneration, respect and confidence* of the world, and as *deserving of the character of a divinely inspired law-giver, as Moses is?* To this question I hope some of your readers will furnish an answer, for the edification of the rest, or at least of

THEOPHILANTHROPIST.

## CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, NOVEMBER 25, 1826.

### THE LATE PETER WHITNEY, M. D. OF GRAY.

An article in the "Eastern Argus," of Tuesday last, greatly excited our surprise and regret. It related to the conduct of the *Rev. Mr. Peckham*, of Gray, at the funeral of the late *Doct. WHITNEY*, of that town. And yet, we ought *not*, perhaps, to have been *surprised*, since the performance of the young Clergyman was not essentially different from what we have frequently witnessed on similar occasions, when ministers of the same *religious stamp* were called upon to officiate. But we must be allowed to mingle with others, the tear of regret. We lament that the solemnities of a funeral occasion should have been converted into personal invective and abuse; that the hearts of the deeply afflicted mourners and friends, should have been doubly wounded, on hearing the character of the *virtuous dead*, misrepresented and contemned, by the very man, to whom they looked for consolation and support. Yes, we do most seriously regret that the *Rev. Mr. Peckham* should have had no greater regard for the sanctity of his station, than to violate the grand objects of a funeral service, and instead of administering "the bread of consolation and the wine of joy" to a weeping congregation, to have misused the living and the dead, by pouring out ebullitions of calumny and misrepresentation.

But the reader will be able to form his own opinion of *Mr. Peckham*, when he learns, that his conduct at the funeral of *Doct. Whitney*, was such, as to excite the great dissatisfaction of the doctor's friends. A meeting, therefore, was notified, and accordingly holden, at which the citizens of Gray, and many respectable gentlemen from the adjacent towns, convened, and having organized themselves, by choosing *William Megquier*, of New-Gloucester, Moderator, and *John Dolly*, of Gray, Clerk, a Committee was raised to report the object of the meeting. In their report, they present the outlines of *Dr. W's* character, in a beautiful and interesting style. They represent him as having been one of the most humane, honest, affable and

charitable men, and as a faithful, skilful and successful practitioner. In his religious sentiments he was not "orthodox," according to the popular acceptance of the term. *Dr. W.* was an admirer of practical christianity, as represented by *Richard Lucas*, D. D. who was the author of several valuable works; "Practical Christianity," "Inquiry after Happiness," "Five Vols. of Sermons on the Morality of the Gospel," &c. At the closing scene of life *Dr. W.* was penitent, humble and prayerful. But all this did not satisfy the *Rev. preacher*, as will be seen by the following extract from the Committee's report. This report it must be remembered, was published in the *Argus*, under the *unanimous* sanction of a large and respectable number of the friends of the deceased.

A large concourse of people assembled on the 12th inst. to pay their last tribute of respect to the remains of the worthy deceased. A young clergyman, who resides in the immediate neighborhood, was called to officiate on the occasion and to speak comfortably to those that mourned, & to console the broken-hearted. A large portion of the audience consisted of those whom he rarely had the honor to address. The subject of discourse was selected from the first epistle of Peter, 4th chap. 17th v. in these words, "What shall the end be of them that obey not the gospel of God?" The importance of obedience to the gospel led the speaker to point out its requirements. Among these, the rankest extremes of sectarian bigotry were urged as *indispensably* necessary to salvation. The *disbelief* of certain irrational opinions, which both priest and people well knew the deceased had never received, was declared to be equally as criminal as *robbery, theft*, and the *grashest* violations of the moral precepts of the gospel. Then followed the dreadful end, eternal tortures and despair.

The forgiveness of the thief upon the cross was adduced as the only ground of hope that the deceased (as it was understood by those present) was saved; but this was followed by the remark that *thousands* were undoubtedly in the regions of unutterable woe, who had left the world *imploping such forgiveness*. Allusions were made to *Thomas Paine*, and similar writers, but for what reason, it were difficult to perceive. To calm the anxious minds of a painfully distressed and delicate family, a hymn was chosen which contained these striking lines—

"Up to the courts where angels dwell,  
It mounts triumphant there;  
Or devils plunge it down to hell,  
In infinite despair."

We can bear with weakness and folly. We can behold in silence that vanity in bigots, which, in servile imitation of the Romish Church, attaches to itself Popish infallibility. We would be tolerant even to that pharisaical pride which, in the language of Jefferson, "usurps the judgment seat of God, and condemns all others to his wrath." But in this civilized and christianized community, shall we mutely hear such a self-made judge denounce the sentence of eternal damnation upon the departed spirit of an honest, benevolent man; a virtuous fellow-citizen; an affectionate husband and kind parent, in the presence of his mourning family? and that, too, while the remains of the dearest object of their affection, lies before them silent in death? We cannot; we are not yet so devoid of sensibility.

SHADRACH HUMPHREY, } Com.  
GEORGE LATHAM, } mittee.  
C. H. HUMPHREY,

Gray, Oct. 24, 1826.

The report of the Committee having been read, voted unanimously that the same be accepted and published.

JOHN DOLLEY, Secretary.

WM. MEGQUIER, Chairman.

Though we lament that the Gentleman whose conduct is here described, should have rendered himself liable to such public expressions of disapprobation and reproof, yet, we cannot sufficiently express our admiration, that, when an occasion of the kind had occurred, the friends and associates of the departed *Whitney* should signify their reprehension of such conduct, in a manly and dignified manner. The clerical declaimers have no right to abuse the living, by speaking contemptuously of their worthy departed friends.

We have frequently been presented with complaints of a similar character; but we declined publishing them on account of their being of a private nature. The above deserves a republication. It proceeds from a source entitled to full credit, and under circumstances from which no exaggeration of facts can be feared. In conclusion, suffer us to say, to all the friends of liberal religion,—whenever and wherever a similar case occurs, be careful to “do likewise,” and expose the proud, censorious Pharisee to public inspection.

#### “SABBATH SCHOOLS.”

It may possibly have been inferred from our recent remarks on these “infant nurseries of piety,” that we would encourage parents in neglecting the earliest instructions of their children, in the principles of morality and virtue.—But such an inference would be foreign to our real meaning. We regard this subject as of vital importance to the great moral interests of the community. It will essentially affect the condition of generations, now unborn. Hence, parents and guardians cannot be too faithful in giving a proper direction to the early advances of intellect. But we strenuously contend, that the work must begin *at home*—within the confines of the parental mansion and under the sceptre of the family government. Sunday-Schools can, at most, be but auxiliaries to the *parental* schools. Let children be taught the true principles of conduct, by precept and by *example* at their homes—let them see an exhibition of the social and christian virtues in the lives of those whom they naturally imitate, and every house will afford the necessary facility for the instruction of children. But if parents are tolerably well disposed towards the moral character of their offspring and dependants, but not sufficiently so, to be at the trouble of instructing them at their own firesides, then it may be well to send them to a Sabbath School, provided they are not to be disciplined to habits of beggary and money-giving, without realizing the object, to which these funds are to be devoted. “Bring up your children in the nurture and admonition of the Lord.”

#### *Proceedings of the Northern Association.*

This Association of Universalists convened at Barre, Vt. Oct. 3d, 1826. Chose Br. J. E. PALMER, *Moderator*, and Br. K. HAVEN, *Clerk*. On Wednesday A. M. Br. J. Moore preached from Psalm cxvii.; and in P. M. Br. J. Whitcomb from Rom. viii. 38, 39. Letters of Fellowship were granted to Br. Daniel Walker, and Ordination conferred on Br. John Moore. On Thursday Br. J. Wallace spoke from Matt. v. 16, and Br. K. Haven from Rev. xiv. 6, 7. The services of the Council and the Sanctuary were interspersed with Prayers, as usual. Brs. N. Wright, jr. I. Boynton, jr. T. Browning, M. Coburn and D. Walker, were also present and took parts in the public services. Adjourned the Association to meet at CALAIS, Vt. the first Wednesday and Thursday, in Oct. 1827. The intelligence received from

various directions was highly encouraging. We lament that our limits compel us to omit a part of the excellent Circular from the pen of Br. Haven.

#### GENERAL EPISTLE.

To all Believers in the unbounded goodness and impartial grace of our common Parent: To all the humble followers of his dear Son; and, to all the children of darkness, sorrow and affliction, wheresoever scattered abroad; the Northern Association of Universalists sends christian salutation: wishing you great peace in believing, and immortal felicity beyond the grave:

While another year has glided into the vast ocean of eternity, our lives have been preserved, and we have been permitted, under the smiles of our indulgent Father, to meet once more in annual association; to behold each others faces in the flesh; to reciprocate the genial emotions of fraternal affection; to recount the mercies of the Lord, and to contemplate the increasing prosperity and welfare of our spiritual Zion.

The great Master of Assemblies, we trust, was graciously pleased to bless us with his divine presence; to preside in our Council, and to direct our public labors of love.

In the temple, we heard the peaceful step of prince Emanuel walking amidst the golden candlesticks, and felt in our hearts to say, “It is good for us to be here.” “How amiable are thy tabernacles, O Lord of Hosts. Blessed are they that dwell in thy house, they will be still praising thee.”

In the congregations, which were numerous and respectable on each day, we discovered many fathers and mothers in Israel, whose hoary locks, bleached by the frosts of many winters, indicated that their earthly pilgrimage was fast drawing to a close. The tears of love, gratitude or contrition, that rolled down their wrinkled cheeks, told us that they were deeply impressed with a sense of the glorious doctrines, truths and precepts, that were elucidated and enforced.

There too, were seen the youth, like tender plants, adorning the walls of our Zion. The rose of health bloomed upon their cheeks; the placid smile of contentment sat upon their countenances; while the tears of joy or grief, that flowed in copious effusions, showed that they were not “past feeling.” May “the genial current of their souls” never be frozen by the heart-chilling doctrine of interminable misery. May they grow up in the nurture and admonition of the Lord, and be like corner stones, in our spiritual edifice, “polished after the similitude of a palace.”

The loud anthems of praise that filled the temple, and ascended like grateful incense to the skies, added much to the pleasures of the occasion, while they did equal honor to the excellent choir, and to the science of vocal and instrumental music.

*Brethren in the ministry of reconciliation:* Let us be encouraged to greater vigilance and faithfulness in the discharge of the impartial duties that devolve upon us. Remember that our cause is the cause of humanity. That it has enlisted in its favor all the good feelings and wishes of every philanthropist, and true lover of Zion. See then that you have on “the whole armour of God;” such as “truth,” “righteousness,” and the “sword of the spirit.” Clad in this firm panoply, you will “contend earnestly for the faith once delivered to the saints.” But remember, “that the servant of the Lord should not strive, but be gentle in all things; apt to teach,” &c. Therefore, while you preach “Jesus, the resurrection and the life,” you will be careful to “maintain good works, for these things are both good and profitable unto men.” Thus, your life will be the best comment upon your ministry; and the world will approve of your good conversation in the gospel of Christ.

*Brethren of the Apostolic Faith:* While you profess to embrace the religion of Jesus, you will permit me to point



out to you some of its requirements. Love to enemies, pity to the afflicted, benignity to the destitute, compassion on the ignorant, and charity and good will to all mankind, are among the most important duties it inculcates. Be exhorted then, to "add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, godliness; to godliness, brotherly kindness; to brotherly kindness, charity." Be attentive to the ministry of the word, not forsaking the assembling of yourselves together, as the manner of some is, "that you may grow in grace and in the knowledge of God." The apostle assures you that your religion conducts to the path of virtue and consequent happiness. He says, "the grace of God that bringeth salvation to all men hath appeared, teaching us that we should live soberly, righteously and godly in the present world."

Finally, may we all be prepared for that immortal kingdom of glory, where no cloud of darkness, sin or misery, shall ever intercept the rays of divine truth, love, mercy, and goodness, that will beam upon the ransomed soul forever.

KITTREDGE HAVEN, Clerk.

### *The Cayuga Association.*

This Association was held at Caroline, N.Y. Oct. 4, 1826. Br. J. S. FLAGLER was chosen *Moderator*, and BRS. S. ADAMS and I. WHITNALL, *Clerks*. BRS. N. Doolittle, H. Roberts, S. Skeel, J. S. Flagler and I. Whitnall preached on the occasion. BRS. Adams and A. Green were present and assisted in Prayer. Fellowship was withdrawn from Mr. Ezra S. Goodwin. The Association adjourned to meet at Scipio, Cayuga county, N. Y. on the first Wednesday and Thursday of Oct. 1827. We have room only for the following brief extract from the Circular Letter, written by Br. I. Whitnall.

"And now may we all arise in the strength of our Redeemer, and with all suitable zeal defend the doctrine of universal benevolence—reach forth the helping hand to all in distress—raise up the bowed down, and comfort all that mourn; thus evincing to the world by our practice, the purity of our doctrine, till the dove-like spirit of peace shall hover over the race of man, and all rejoice in the benevolence of the Supreme."

### THE DEVICES OF OUR OPPOSERS.

It is diverting to notice the movements of our most zealous opposers, in their attempts to overthrow Universalism. That it is vain to undertake it by fair reasoning or an appeal to the Scriptures is now generally admitted. Hence they must harp on some other strings. They pronounce Universalism to be false, because there are several schemes of doctrine, which concentrate in the same blissful result. But if this inference be correct, the doctrine of endless misery must, of course, be false; for there are, or have been, ten, nay fifty times as many schemes broached, all which terminate in the endless misery of some men, as there are of Universalism. Therefore, if a difference of opinion among the advocates for the same general system, be an evidence of its falsity, then, endless misery will meet with a sudden overthrow.

Yes, every system of religion stands on precarious ground, if a shade of difference, in the opinions of its advocates, affects its truth or credibility. But it is furthermore conten-

ded that Universalism must be false, on account of some personal altercations and difficulties, which sometimes, though rarely, take place among the preachers of the doctrine. Would it not be prudent for our religious adversaries to pause, before they seriously urge such sophistry upon the public, and see how it would result, if applied to themselves? The only perceivable difference in the two cases is, that Universalist ministers but seldom have any unpleasant contentions with each other, so that when they do occur, they excite uncommon attention; whereas, our opposers have contended, and quarrelled, and fought so frequently and so desperately, that, if there is only a single combat, and *no lives are lost*, it is not noticed! The famous *Luther Rice*, the chief apostle of the Baptist Missionary scheme, is now at war, at the City of Washington, with the *Editor* of the "Columbian Star," the first Baptist paper in America. But the contention is not so much as mentioned in our religious publications! Finally, we challenge our opposers to name a circumstance, which may not be retorted upon themselves, much to our advantage.

### "Christian Visitant" Notice.

The first number of the CHRISTIAN VISITANT, for November, (new series,) entitled "On the prevalence of Liberal Christianity," is now published and ready for delivery.

This work is published in Belfast, (Me.) by the subscriber, who acts as *Agent* for the Eastern Association of Universalists. It appears monthly, each number containing 12 pages, handsomely printed, and is afforded to subscribers for the trifling sum of 25 cents per year, in advance. A plurality of copies will cost in the same proportion, i. e. 25 cents will obtain one; 50, two; 75, three; \$1, four volumes. A sufficient number of extra copies has been, and will continue to be printed, to supply new subscribers with all the past Nos. that shall have been published previous to the reception of their returns. A further patronage, therefore, is respectfully solicited from the friends of rational religion in this and other States.

WM. A. DREW.

Belfast, Nov. 20, 1826.

ERRORS CORRECTED. We learn by a late Universalist Magazine, that the printed Minutes of the General Convention were incorrect, as first published in that paper. The name of "J. Moore," ["L." it is in the copy] was put for "Isaiah Boynton"; and Br. David Cooper's name omitted, though he was also licensed as a preacher. The letter in the Magazine states, that "Br. Moore received his Letter of Fellowship one year since at the Eastern Association." But this is another mistake; Br. Moore was fellowshipped at the Northern Association, at Danville, Vt. Oct. 1825.

### MARRIED,

In this town, Dr. George W. Kittredge, of Dover, N. H. to Miss Julia Ann Gage  
By Elder S. Rand, Mr. Benjamin Fogg to Miss Sarah Tuksbury.  
By Rev. Mr. Streeter, Mr. John Stock to Miss Bulah Hosley.

### DIED,

In this town, Mr. Nathan D. Bradstreet, aged 25, son of Rev. Nathan D. Bradstreet, of Westford, Mass. Mr. Charles Raymond, aged 44.  
In Dover, N. H. on the 5th inst. Mr. John A. Bradburn, aged 23.

## POETRY.

[From the Troy N. Y. Sentinel.]

God of the morning's ray! whose power  
Earth owns as sovereign and supreme;  
We dedicate this votive hour,  
The dawn of daylight's suppliant beam  
To thoughts of Thee; to Thee we pay  
Our thanks for the return of day.

God of the midday sun! how bright  
And more resplendant, more sublime  
Must be Thy glory: Ah! whose sight  
Can view, beyond the bounds of time,  
Thy throne eternal; and not see  
How dim the sun compar'd with Thee?

God of the evening shade! how sweet  
The calm of contemplation seems  
To minds of thoughtfulness; how meet  
To observe the light's receding gleams,  
And call to mind the fleeting span—  
The same receding life of man.

God of the midnight hour! how dread  
And dreary too, is nature's sleep:  
How painful, on misfortune's bed  
In such an hour, to "wake and weep,"  
Did not we know that this must be,  
Since order'd and controll'd by Thee.

[For the Christian Intelligencer.]

MR. EDITOR—I have paid considerable attention to the piece in your last No. from the Christian Repository, headed, "The call of wisdom rejected." But I cannot perceive, by examining Prov. i. 24, and onwards, but that this quotation will equally apply to every one of the Adamic family; for if "no man regarded" the call, and the out stretched hand, all must be considered in one situation. This seems to have been St. Paul's opinion, when he answered the following questions, viz: "What then? Are we better than they?" He gives the shortest possible answer, "No;" and adds, "in no wise;" and for the correctness of his answer, refers to what he had just before proved respecting both Jews and Gentiles, "that they are all under sin." And then as a further confirmation of it he adds, "As it is written, there is none righteous, no, not one." Rom. iii. 9, 10 and 11. The subject is pursued to the 19th verse, and shows the abject state of the whole Adamic family. Having summed up the whole account, the Apostle makes the following application, beginning with the 19th verse. "Now we know, that what things the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight." It is obvious from the above, that every individual is cut off, from being justified in God's sight, by any deeds he can do. What better foun-

dation then is there for one to hope for justification to life, than there is for the whole human family? None. The impartiality of God forbids it. "For all have sinned and come short of the glory of God." A man may be justified in doing many things. Noah was justified in building the ark. Abraham was justified in leaving his country and friends at the command of God, and in offering up his son Isaac; and the Publican was justified in confessing the truth—that *he was a sinner*. But in the sense in which I have been writing of justification to life, there is no other possible way but by "being justified freely by his grace, through the redemption that is in Jesus Christ." Therefore, with the Apostle we conclude, that a man is justified by faith without the deeds of the law. W.

## DEATH.

No strength or constitution can withstand the stroke of death. Men may boast of their muscular strength, their robust form and their continued good health; but all these must yield to this agent of eternity, and fall prostrate before his giant arm. Those who have stemmed the raging torrent, breasted the rude, rough storm, and boldly ventured out on the boisterous deep, strangers to fear, and firm in the day of battle, even these become an easy prey to his all powerful influence, and are swept off from the stage of life to be heard of no more. Even the physician's skill—his drugs and restoratives will be of no avail when death has arrived—they will lose their healing influence and doctor and medicines become miserable comforters in the tyrant's presence. The grave will claim its long expected guest and its cold bosom be open to receive the fallen ruins, now no longer towering in conscious pride and beauty. Our earthly connections, this troubler of our species will dissolve, without pity or remorse. See how the dark form of death lowers over the trembling victim. The smiles of connubial joy have vanished. The dearest ties that bind us to earth, are broken. Though we loved as Jonathan and David, yet has death ere long shrouded the object of our affections in the dark tomb and wrested the blessings of life from our warm embrace.

"For time's enormous scythe, whose ample sweep  
Strikes empires to the root, each moment plays  
Its little weapon, in the narrow sphere of  
Sweet domestic comfort, and cuts down  
The fairest bloom of sublunary bliss."

[Dover Gazette.]

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